1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

342 raised. An old shoe is also generally found along with the iron and
789 stones under the floor. Occasionally bits of dried *tulasi* plant (*Ocymum sanctum*) are also scattered about the floor or again a bunch of *tulasi*
[824] may be tied at the base of the central pole. This pole stuck in the centre of the house being built is not a part of the permanent construction, but is a device to render the building work satisfactory and protect the home from demons taking possession of it while in the process of construction. On the pole can be seen hanging a basket and in this basket were found pieces of iron and tin, and bits of the outer *lapod*[1] covering of another house. It may be taken from the walls of a house in which a happily married and prosperous family lived.
[337] In an earthen pot placed on the floor there was a yellowish liquid. The builder told us that this was water, but it had the appearance of cow's
[778 urine, although this could not be confirmed. Occasionally there is a
782] sign of a little shrine about the construction somewhere, which shows signs of the presentation of the *hom* offering.

342 The inner floor of the house will be filled in and packed down after the walls are up. In dwellings of good construction the floor of the interior of the house should be higher than the veranda floor, and the veranda floor should, in turn, be higher than that of the courtyard. Kol houses have no windows, and the door-ways are low. On enter-
[782 ing one must bow, or even get down on hands and knees. Bowing as
838] one enters is said to be a method of showing respect to the household deities. Windows might let in evil forces, hence none is included.

342 Women may aid in building the house, but their work is limited to assisting in building the walls and floor of the house by bringing
462 the earth or water, mixing them and helping to place the mud in the proper place. They take no part, however, in the construction of the
[562 roof. This is not a woman's job, and for a woman to get upon a roof
784] is taboo—a thing that requires punishment or a fine.

342 Kols are able to construct the whole house. If the roof is to
[824] be of grass, the grass is brought from the forests, and *kusa* (*Poa cynosuroides*) and *duba* (*Agrestis tinearis*) are generally used. If tiles are utilized, cheap country tiles are obtained from the village
[323] potter. The Kol puts the tiles on the roof himself. The only thing which he cannot make is the door and frame, but these
[335] may be bought quite cheaply in the markets or may be made for him by the village carpenter. They are set in the opening left for the door, and the mud is packed in about them. There is usually but one door to a house. The more primitive types of houses so common among

1 See Glossary, Appendix VI, for meanings of Vernacular terms.

1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

159 certificate examination. And my disease increased so much that it seemed that I was useless to the life of the world. Ever since the time the dog bit me I was put to sorrow, trouble and all sorts of miseries. And up until now I could not get rid of my troubles and my disease is increasing and it seems that sooner or later it will cause my death. At the present time I am much disappointed in life. This world has become meaningless to me and everything seems to come to nothingness. At this time I seem to be absolutely unworthy of either heaven or hell. I pray that Bhagawan may never give such a mournful life to another.

With all these troubles and miseries of life I continued to study very labouriously. At least my classmates and teachers know of my hard study, or at least Bhagawan knows the heart of men and no one else. Fate! Thou art Wonderful!

HARLAL: A KOL STRUGGLING WITH THE NEW ORDER[1]

I was born in the month of *Srawan* (July-August), 1909 in the village of Burgi which is about 18 miles from Jubbulpore. My father was a railway worker and had a responsible position in the station at [465] Burgi where he got Rs. 30/- per month which was later increased to Rs. 40/-. My grandfather came from our country Rewa, but both my father and I were born in Burgi. As time went on my father had trouble with the railway authorities and could not bear their ill treatment. In addition to this he was not granted leave when he wanted to attend marriages or festivals, so he finally resigned and came to live with an uncle who was living in Barela. I was the first born child and was about seven years old when we came to live in Barela.

At present we are two children: my sister and myself. My sister was born after we came to Barela. When my father retired from the railway and came to Burgi he had a lot of money, but at that [273] time he was in the habit of drinking and it was all wasted in that way. Somehow, after it was all gone, he came to his senses and with the help of the *panch* and their influence he gave it up. With the little money that was left he made me learn the work of a carpenter and bought me [335] about sixty rupees worth of tools which helped me get started. Through the help of those tools I was able to earn a daily wage and live nicely. I can make tables, chairs, and most anything that an ordinary carpenter can make.

[876] As regards my education my father sent me to school, and I went for only a few days. Unfortunately the teacher began to punish me

1 See plate XXVII.